

Chapter 34: Keep the Ordinances, As I Delivered Them

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1. Comments About First Corinthians and Why Chapter Seven

Before we continue efforts to improve our understanding of the writings of Paul to the Corinthians, a brief reminder is in order. 1 Corinthians is actually 2 Corinthians. There was a letter written by Paul (1 Cor. 5:9) that is not now available to us. Therefore, there is a gap in our understanding of what preceded the second letter of Paul that we refer to as 1 Corinthians.

Secondly, while 1 Corinthians 11-16 will be addressed along with their four areas of focus, we will begin with 1 Corinthians 7. The purpose of this temporary detour is to present the views of three Bible scholars regarding Paul and marriage. It seems that even those who know little about Paul and his writings have an opinion regarding his teachings on marriage. As with most subjects, there are at least two opinions. I would like to present a third opinion for consideration.

2. First Corinthians Chapters 7-10

2.1. First Corinthians 7

Let us begin our presentation with the words of D. Kelly Ogden and Andrew C. Skinner.

D. Kelly Ogden and Andrew C. Skinner state,

“Many have misunderstood Paul’s teachings because of mistranslation and misinterpretation. In other words, many have missed intended points of Paul’s instructions. Some have pursued the ascetic life, justified celibacy, and promoted anti-marriage traditions because they’ve taken statements in this chapter [1 Cor. 7] out of context. All scriptures, taken together and in context, endorse marriage. Some early Christian apostates, Gnostics and others, believed the highest spirituality and purity could be achieved only by renouncing sexual

contact. These groups blamed the fall of Adam and Eve on human sexuality. Paul strongly refutes this notion in 1 Corinthians 7 and affirms the importance of mutual social responsibility.”¹

1 Corinthians 7:1

1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

D. Kelly Ogden and Andrew C. Skinner continue,

“Paul is responding to a question asked in previous correspondence...Verse 1 could otherwise be translated: ‘Now to deal with the questions you wrote about: ‘Is it good for a man to stay away from women...?’

“1 Corinthians 7:1-5. These verses contain general counsel on marriage. We all have a sexual nature, and marriage is the solution. Sex is not just for having children; it is also to create emotional bonding between husband and wife. Each has an obligation to meet the other’s sexual needs and should not deprive the other (unless both agree to abstain for a time and then resume sexual relations), so that Satan will be less effective in presenting outside distractions and temptations.

“This counsel from Paul is a sensitive treatment of sexual responsiveness in marriage, and it may suggest that Paul himself was or had been married—he seems to have understood these things from experience. Other indications that Paul may have been married include the following:

1. His writings portray a positive attitude toward marriage (See 1 Corinthians 11:11; Hebrews 13:4).
2. Of the 613 commandments that the Jews believed to be found in the Old Testament, marriage was the first—and Paul was at one time a strict Pharisee. Marriage was a solemn duty, and he knew it was not good for a man to be alone.
3. If he was a member of the Sanhedrin, or ever hoped to be one, he had to be married.
4. During his missions, he was possibly a widower, or maybe his wife had left him at the time of his conversion. If he had no present wife, he may have chosen not to remarry because his heart was so set on the work (Further commentary may be found in Sperry, *Paul’s Life and Letters*, 130-132; McConkie, *Doctrinal New Testament Commentary*, 2:345-47; and Anderson, *Understanding Paul*, 104-6).”²

1 Corinthians 7:8

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

Paul is speaking of the ability for self-control regarding sexual desires, “It is good for them if they abide even as I.”

JST, 1 Corinthians 7:9

9 But if they cannot abide, let them marry than that any should commit sin.

If one is unable to exercise restraint regarding their sexual feelings, it is better for them to enter into marriage, rather than find themselves guilty of immorality, and their membership in the church in jeopardy. Sexual sin is a serious sin in the eyes of the Lord. His standard of behavior is complete abstinence from sexual relations while single and complete fidelity in marriage.

D. Kelly Ogden and Andrew C. Skinner state,

“7:25-40. Missionaries: married or single? This passage discusses marital status in relation to the work of the ministry in the Lord’s Church, particularly missionary service. Unquestionably, marriage was approved and encouraged in the early Church; however, for those unmarried persons engaged in full-time missionary work, marriage was better delayed. For those persons already married but called as full-time servants, it would be as though they were not married because missionary endeavors require so much time, attention, and concentration. We have example of this principle operating in the present dispensation. Brigham Young, Wilford Woodruff, Heber C. Kimball, and others left home, wives and children for a time to do the Lord’s work.”³

JST, 1 Corinthians 7:32-33

32 But I would brethren, that ye magnify your calling. I would have you without carefulness. For he who is unmarried, careth for the things that belong to the Lord, how he may please the Lord; therefore he prevaieth.

33 But he who is married, careth for the things that are of the world, how he may please his wife, therefore there is a difference, for he is hindered.

Paul clearly understood those brethren who were single were better able to give full-time service to the Lord and if they were not engaged, should consider serving in the ministry. Those who were engaged, and therefore were not able to give full-time service to the Lord “let him do what he hath promised, he sinneth not; let them marry.” (JST, 1 Corinthians 7:36).

It is important to note that all young men after the age of 18 in the Church of Jesus Christ of Latter-day Saints have the responsibility to serve a full-time mission for the Church. They both delay marriage and family as well as serve throughout the world for a period of two years at their own expense. The blessings that come to a missionary are without number. Not only blessing those whom he and his companion teach, but also the growth and maturity that comes during the time of their full-time service. This opportunity is also extended to young woman after the age of 19.

Robert J. Matthews states,

“As rendered in the King James Version (and all other standard versions of the Bible), Paul is credited with advising the Corinthian saints not to marry. His statements is to the effect that “he that giveth her is marriage doeth well; but he that giveth her not in marriage doeth better.” (Verse 38). He also points out that one who is unmarried cares for the things of the Lord, whereas a married person cares for the things of the marriage partner and neglects the things of the Lord. Therefore, he concludes, it would be better to remain unmarried, “that ye may attend upon the Lord without distraction” (See verses 32-35). These instructions certainly place marriage in a category that is secondary to other interests.

“The [Joseph Smith] Inspired Version [of the Bible] does not greatly alter these words of Paul, but it puts them into a context that significantly clarifies the message. The counsel against marriage is for a temporary time only is given to a certain group who “are called to the ministry.” (Verse 29, [JST] Inspired Version.) It is not a blanket prohibition or recommendation against marriage. This important distinction is a great asset in understanding Paul’s instructions, and reminds us of the same situation in the Church today, wherein the young men and women called to missionary service remain unmarried until their mission is completed. With the help of the Inspired Version, we are able to view Paul as giving the same counsel any Latter-day Saint mission president would give today.”⁴

Hopefully this information will provide another explanation regarding the writings of Paul.

2.2. First Corinthians 8

1 Corinthians 8:1, 7-9

1 Now as touching things offered unto idols, we know that we all have knowledge...

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

Harold B. Lee states,

“The Apostle Paul was talking to a group who probably were his converts of another day. And when he came back, he found those who had been idol worshipers not actually worshipping idols but they were going into temples where idols were being worshiped and so he said, ‘But take heed least by any means this liberty of yours become a stumblingblock to them that are weak.’ (1 Corinthians 8:9).”⁵

The important lesson the Apostle Paul is teaching is the effect one member’s actions may have upon another. When we observe the behavior of another member of the Church, especially if they are in a leadership position, our own testimony may be adversely affected. It is, therefore, important at all times we demonstrate in our actions the standards of the gospel we have embraced.

Harold B. Lee continued,

“There is never a man or a woman of station in this church who falls below the standards he is expected to live without dragging down with him many who have had faith in him. He has wounded their conscience; he has dragged down those of weaker faith, and many count the day of their disaffection in this church when someone in whom they had faith fell below that standard they expected him to maintain.”⁶

1 Corinthians 8:5-6

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

This scripture has caused some to question the God whom they worship. “Are there many gods or just one? they wonder. The simple answer is those who continue to progress in their obedience will someday achieve the calling to be a god or goddess. There is, in fact, however, only one supreme God over all gods. It is He whom we worship, in the Name of His Son, Jesus Christ.

John A. Widtsoe states,

“Joseph Smith the Prophet declared that there is a plurality of gods. An indication of such plurality runs through the scriptures, ancient and moderns. In the very beginning of time Adam and Eve were promised that they should ‘be as gods’ (Gen. 3:5) and Jesus reminded the Jews that in their scriptures it was written ‘ye are gods.’ (John 10:34). Paul speaks of ‘lords many and gods many’ (1 Cor. 8:5). Modern revelation presents the same truth when it says, ‘according to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was.’ (D&C 121:32).

“This implies that many personages may have attained the power and place of Godhood. This does not make them in any sense coequal with God, or with his Son, or the Holy Ghost. Those who are denominated gods have a rank in the eternal councils, with corresponding power to help foster the purposes of the Father. There may be many generals in an earthly government, but only one commander-in-chief. Even so in the government of heaven.”⁷

2.3. First Corinthians 9

1 Corinthians 9:1-2

1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

Paul begins this section, by reminding the reader of his calling as an Apostle, His response is specifically to his critics, including those who may also be members of the Church. He begins by reminding them he received his call to serve by an appearance of Jesus Christ Himself.

Adam Clark states,

“[To the members of the Church, Paul states], ‘Your conversion from heathenism is the proof that I have preached with the divine unction and authority.... Your conversion to Christianity is God’s seal to my apostleship. Had not God sent me, I could not have profited your souls.... The apostle shows that it was by the grace and influence of God alone that he was an apostle, and that they were converted to Christianity.’”⁸

1 Corinthians 9:9

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

Byran Richards states,

“A muzzle was a device to keep an animal from eating or biting. Paul’s reasoning in referring to this passage from Deut. 25:4 is as follows: If the Lord was concerned enough to command the House of Israel not to place unnecessary restrictions upon their beasts of burden, then the Corinthians should

not place an unnecessary burden, or muzzle, on Paul. Their criticisms of Paul in a previous letter are likened to placing a muzzle on the workhorse of the Gentile missions. It would seem that the Corinthian saints thought that Paul's dining practices were improper, either because he was seen as too dependent upon his hosts or because he was considered in violation of Mosaic laws regarding mealtime cleanliness. They expected him to work without receiving so much as a meal's pay for his ministry. They did not understand that 'the labourer is worthy of his hire' (Luke 10:7)."⁹

1 Corinthians 9:11-12

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

Robert J. Matthews states,

"Paul was frequently criticized by his enemies, who accused him of living on the liberality of the Saints, taking food and money of them for his own advantage. It was probably these accusations that caused him to emphasize so many times that he labored with his hands for his support."¹⁰

1 Corinthians 9:18-19

18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

Bruce R. McConkie states,

"'Salvation is free.' (2 Ne. 2:4.) It has no price tag; it cannot be purchased with money. None is ever asked to buy saving grace. God's decree is: Every living soul is entitled to hear the truth taught and the testimony of Jesus born by a legal administrator, who has no purpose in preaching except the eternal welfare of his hearers. To all preachers the Lord's directive is: 'Freely ye have received, freely give.' (Matt. 10:8).

"But the ministers of salvation must eat and drink; they must be clothed, marry, raise families, and live as other men do. When all of their time and strength is expended in building up the kingdom, others—happily, those blessed by their ministrations—must supply the just needs and wants of the laborers in the vineyard, for 'the laborer is worthy of his hire.' (D. & C. 84:79.) 'But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish.' (2 Ne. 26:31.)"¹¹

1 Corinthians 9:22-23

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

John K. Carmack states,

“Tolerant people are not ‘me’ oriented but look outwardly to serve the needs of others. Their versatility helps them be more mature and effective in working and living with people. Their versatility comes from experience, rooted in a sincere understanding of who they are and the value of other people.

“Versatile people are not, however, chameleons who, in order to please other people as they move from one location or situation to another, change their color to become something other than who they are.

“[Paul] adapted himself to every circumstance that he found himself in: (1) When working with the Jews, he adapted himself to that outstanding nation of people with its unique practices, customs, and characteristics; (2) When teaching those Jews who practiced the law of Moses, he worked with them in sympathy and understanding, knowing how they felt about the importance of the law; (3) In his work with the Gentiles he sought to become as one who was not encumbered with the law of Moses that had been fulfilled and supplanted by the gospel of Christ. He adopted a posture that did not threaten them or put them down because they did not have the law; and (4) To the weak, he became as if he were weak, showing empathy and love to meet them on their level.”¹²

Bruce R. McConkie adds further clarification,

“Paul here says he made himself all things to all men in an effort to get them to accept the gospel message; that is, he adapted himself to the conditions and circumstances of all classes of people, as a means of getting them to pay attention to his teachings and testimony. And then, lest any suppose this included the acceptance of their false doctrines or practices, or that it in any way involved a compromise between the gospel and false systems of worship, he hastened to add that he and all men must obey the gospel law to be saved”¹³

1 Corinthians 9:24-25

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

Paul was aware of the intense athletic competition prevalent in the area. He also knew in order to be a viable participant required great conditioning and discipline. Many ran to the cheer of the crowd, but not all were rewarded for their efforts. Virginia R. Scott, who found personal joy in running, offers this personal insight regarding her recent experience.

Virginia R. Scott shares,

“I love to exercise. I run four or five miles six days a week...One impressive lesson, for example, came while I was running in a marathon. At the 17th mile every muscle ached from lack of sufficient oxygen. My rib cage was sore from heavy breathing, and my feet were burning. I wanted to collapse. Yet a small voice inside urged me not to give up but finish the race. And so I kept a steady pace.

“At the 25th mile, with one mile and 385 yards left, I passed a runner who had run a much faster, stronger race but had fallen by the side of the street. He made no effort to get up as I passed him and crossed the finish line.

“That image has stayed with me ever since. Whenever I become weary—too tired to do my visiting teaching, read the scriptures, or pray—I see the fallen runner. That mental picture gives me the power to persevere, to endure until I cross that great, eternal finish line.”¹⁴

Marvin J. Ashton adds,

“What does it take to endure in the race for eternal life, to become a champion?

“To become a winner in the race for eternal life requires effort—constant work, striving, and enduring well with God's help. But the key is that we must take it just one step at a time.

“The ingredient that is essential in learning to endure is consistent effort. In our race for eternal life, pain and obstacles will confront all of us. We may experience heartaches, sorrow, death, sins, weakness, disasters, physical illness, pain, mental anguish, unjust criticism, loneliness, or rejection. How we handle these challenges determines whether they become stumbling stones or building blocks. To the valiant these challenges make progress and development possible.”¹⁵

1 Corinthians 9:26

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

Henry D. Moyle states,

“...so fight I, not as one that beateth the air’ (1 Cor. 9:25-26.) I like that phrase. In our worship of God, in our keeping the commandments of the Lord, in our living the principles of righteousness and virtue in our lives, let us not be guilty of just beating the air—I have no doubt Paul meant by just giving lip service. Let it become a part and parcel of us, the very fiber of our being. We live, we breathe, we act, in order to live our part as children of our Heavenly Father.”¹⁶

2.4. First Corinthians 10

1 Corinthians 10:1-2

1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

Bryan Richards states,

“Some have assumed that the ordinance of baptism originated with John the Baptist. However, latter-day saints know that the gospel and its ordinances were had in all ages, including that of Moses.”¹⁷

Joseph Smith adds,

“Paul told about Moses' proceedings; spoke of the children of Israel being baptized. (1 Cor. 10:1-4.) He knew this, and that all the ordinances and blessings were in the Church.”¹⁸

Bruce R. McConkie states,

“Baptism is an eternal ordinance, which was universally practiced in Israel, whenever that people followed the counsel of her prophets. Indeed, the very law of Moses itself was ‘the preparatory gospel, . . . the gospel of repentance and of baptism, and the remission of sins.’ (D. & C. 84:26-27). All this the Corinthians knew, which makes Paul's analogy even more persuasive, for he is saying that even as Israel, when they passed through the Red Sea, fled from the worldliness of Egypt, so their Christian descendants, through baptism, are to forsake the lusts of the flesh and live godly lives; their fathers, Paul reasons, had been disciples of Moses, as it were, but they are disciples of Moses' Master, who is Christ.”¹⁹

Bryan Richards adds,

“While it is commonly understood that Moses led the children of Israel through the midst of the Red Sea, [symbolic of baptism], Paul herein references another symbolic element. What is the symbolism of the cloud? Some may have forgotten that God very literally led the children of Israel along every step of their journey through Sinai. During the day, there was a cloud over the tabernacle of Moses. When the cloud moved, the people would break camp and follow it. When the cloud stayed still, the Israelites would keep their camp in that location. Hereby, the Israelites were literally led by the hand of God through the wilderness (Numbers 9:15-22). In Exodus, we read, ‘And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people’ (Ex. 13:21-22).

“Here again, Paul references the guiding influence of the Holy Ghost that attends baptism (2 Ne. 31:13). As the pillar of cloud led the children of Israel through the wilderness of Sinai, the Holy Ghost will lead us successfully through the wilderness of mortality. We must first leave our own personal Babylons and Egypts, pass through this sacred ordinance (as the children of Israel passed through the Red Sea), and begin a new journey as a disciple of Christ. Nevertheless, the Lord has not left us without a tour guide for the journey. Rather, he has given us the gift of the Holy Ghost to be for us ‘a pillar of a cloud, to lead [us] the way; and by night in a pillar of fire, to give [us] light; to go by day and night.’²⁰

1 Corinthians 10:3-4

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Bruce R. McConkie states,

“Christ is the bread which came down from heaven, the Bread of Life, the spiritual manna, of which men must eat to gain salvation. (John 6:31-58.) He is the spiritual drink, the living water, the water of life, which if men drink they shall never thirst more. (John 4:6-15.) He is the rock-foundation upon which all must build to gain an inheritance in his Father's kingdom. To eat of the bread and drink of the waters of life is to keep the commandments of God, which includes (as the Corinthians are here being counseled) the forsaking of all that is carnal and evil.”²¹

1 Corinthians 10:6

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Joseph Fielding McConkie states,

“Paul, who drew freely upon the experiences of Israel for types to sustain his teachings, reminded the Saints in Corinth that ordinances alone did not save. To illustrate his point, he recalled that many who had received gospel ordinances under Moses were later destroyed by the Lord because of their wickedness and rebellion.

“Paul's argument is not against the efficacy of ordinances, but rather that no blessings come from broken covenants. By analogy he is saying that as Israel passed through the Red Sea, leaving the worldliness of Egypt, so their descendants, through baptism, are to forsake the lusts of the flesh and live godly lives; as Israel by passing through the Red Sea committed themselves to follow Moses, so we must leave the world and pass through the waters of baptism and follow Christ.”²²

Paul is reminding the Corinthians if they become involved in similar transgressions committed by the children of Israel, they may expect the same fate to occur to them. Only as they hold firm to the teachings of Christ, as taught by Paul, will they be able to avoid the evil to which they are exposed.

1 Corinthians 10:7-10, 12

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

Some have a tendency to believe they are “smarter, stronger, better prepared,” than the generation that preceded them. They rationalize they will therefore not be overcome by the foolish mistakes made by others. Paul then lists the specific sins of which the children of Israel were guilty, which were also found among the members at Corinth.

Charles A. Callis taught,

“...a man shuts himself up in the crumbling fortress of pride when he boasts that he is saved, sanctified and beyond sin. Such a man should indulge in a little self-examination, and purge himself of this unwholesome pride, for it is the pride that goeth before a fall. He should take to heart this warning. ‘Wherefore let him that thinketh he standeth take heed lest he fall.’ (1 Cor. 10:12.) The Apostle John severely rebukes those who are under this sort of self-deception. He says: ‘If we say that we have no sin, we deceive ourselves, and the truth is not in us.’ (1 Jn. 1:8.) From of old has it not been written: ‘For there is not a just man upon earth, that doeth good, and sinneth not.’ (Eccl. 7:2.)”²³

1 Corinthians 10:11	JST, 1 Corinthians 10:11
11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.	11 Now, all these things happened unto them for ensamples; and they were written for our admonition <u>also, and for an admonition for those upon whom the end of the earth shall come.</u>

A comparison between the scriptures found in the King James Bible and the Joseph Smith translation, provides further insight. Not only were the events recorded in the Bible in order to benefit those who lived during the time of Paul, but also for those who would live during the latter days.

The Prophet Mormon, for whom the Book of Mormon has its name, understood the importance of providing a record that would benefit those generations unseen to avoid the pitfalls they had experienced. He also offered a caution to the reader.

B/M, Mormon 9:31

31 Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been.

1 Corinthians 10:13

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Byran Richards states,

“One of Satan’s great lies is to tell an individual that his tribulations are greater than any other—that his particular trials are more trying, that his temptations are more tempting, and that his situation is different than anyone else. The natural conclusion—if one buys into Satan’s argument—is that failure is justified because no one else has been asked to go through such a terrible temptation. Paul refutes this self-absorbed argument, reminding the Corinthians that their trials are not so special after all. Indeed, their temptations were ‘such as is common to man.’ From latter-day doctrine we understand that God’s plan included provision for Satan’s lies. Indeed, we learn that the Savior descended below all things for this reason—so that no one could ever tell him that there was something unique about his particular trials, temptations, and oppressions. Those who would lay hold to such a special claim need to respond to the Lord’s probing question, ‘The Son of Man hath descended below them all. Art thou greater than he?’ (DC 122:8).”²⁴

Neal A. Maxwell adds,

“...it is not uncommon for individuals to feel that the temptations and the trials they face are simply too much for them to manage. Happily, we can feel overwhelmed and yet not be overwhelmed, but self-pity adds to our vulnerability. Paul gave us, therefore, a much-needed promise when he wrote this to the saints at Corinth: (quotes 1 Corinthians 10:13)

“Certain temptations are common to those who come to this earth. It is our task to deal with these common temptations in an uncommon manner. The Lord has promised to succor us in our temptations, reminding us that He knoweth the weakness of man and how to succor them who are tempted.’ (D&C 62:1.) He truly knows our infirmities firsthand because He has actually borne them. (Alma 7:11-12.)”²⁵

1 Corinthians 10:16-17

**16 The cup of blessing which we bless, is it not the communion of the blood of Christ?
The bread which we break, is it not the communion of the body of Christ?
17 For we being many are one bread, and one body: for we are all partakers of that one
bread.**

Richard Lloyd Anderson states,

“The worldly Corinthians would be condemned with the world unless they truly repented through remembering Christ in the sacrament. So, Paul’s reasoning suggests a double purpose for partaking of the sacrament—remembrance, and resolve to live a righteous life.

“Paul gave the same perspective in his teachings recorded in the previous chapter. He pointed out the inconsistency of social eating in pagan temples (1 Cor. 10:18–20), saying that one cannot ‘be partakers of the Lord’s table, and of the table of devils’ (1 Cor. 10:21). But here many readers miss Paul’s emphasis on the larger scope of the sacrament. This oversight comes mainly from failing to see the parallel that begins chapter 10, in which Paul used examples from ancient Israel to warn Corinthian converts. Trained by Jewish scholars to use patterns and types, Paul compared Christian

baptism to Israel’s figurative immersion in the sea and under the cloud of God’s presence during the Exodus. (1 Cor. 10:1–2.) Then he added a reference to the symbolic spiritual food of the manna and the spiritual drink that Jehovah gave miraculously to quench their thirst. (See 1 Cor. 10:3–4; 1 Ne. 17:29.)

“The point of these illustrations is clear,” wrote one commentator. “The reception of sacraments will not by itself save anyone. Paul emphasizes the fact that all of the Israelites had these benefits, yet most of them were destroyed. Despite their sacraments at the present time, the Corinthians may likewise be destroyed.”²⁶

As noted, it is not just the partaking of the sacramental elements of bread and water and our remembering the sacred covenants; it is the resolve we individually make to “be better” that makes the sacrament so meaningful in our life. It is “our resolve” that helps us become “more like” our Savior Jesus Christ every day of our lives.

1 Corinthians 10:23	JST, 1 Corinthians 10:23
23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.	23 All things are <u>not</u> lawful for me, <u>for</u> all things are not expedient: all things are <u>not</u> lawful. <u>for</u> all things edify not.

The insertion of four little words (not, for), change the meaning of this scripture. All things are not lawful for Paul, or us, nor do all things edify us.

1 Corinthians 10:25

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

The Life and Teachings of Jesus and his Apostles (Institute) Student Manual states,

“Paul’s meaning becomes clear when it is understood that the word *shambles* meant ‘meat market’ in Paul’s day. Very often when sacrificing animals to pagan gods, only a portion of the carcass was required; the rest could be, and often was, sold to the local butcher for resale to the poorer class. There would be, of course, no way for a Christian to know whether the meat offered for sale came from animals slaughtered for food or for temple sacrifices. Some of Paul’s converts were anxious about keeping the letter of the law and refused to buy anything from the local markets. Paul indicates that such scrupulousness is uncalled for. One can keep the letter of the law and still violate its spirit if he provides, by his example, an excuse for a weaker brother to sin (1 Corinthians 8). On the other hand, one can keep the law so precisely as to the written letter that he moves to a Pharisaical extreme and forgets the very purpose for which the law was given in the first place.”²⁷

Adam Clark adds,

“To partake of the second share [of the animal], or to feast upon the sacrifice, Paul absolutely forbids, because this was one part of the religious worship which was paid to the idol; it was sitting down as guest at his table, in token that they were in fellowship with him. This was utterly incompatible with

receiving the sacrament of the Lord's Supper, which was the communion of the body and blood of Christ. But as to the third share, the apostle leaves them at liberty either to eat it or forbear—except that, by eating, their weak brethren should be offended; in that case, though the thing was lawful, it was their duty to abstain.”²⁸

1 Corinthians 10:26

26 For the earth is the Lord's, and the fulness thereof.

Spencer W. Kimball reminds us,

Prophets of all dispensations have clearly taught the law of tithing and the principles of the gospel with regard thereto. From the beginning we have been taught that ‘the earth is the Lord's, and the fulness thereof’ (1 Cor. 10:26). From this fulness, the Lord requires that we dedicate one-tenth to him. Tithing is a law of God and is required of his followers. To fail to meet his obligation is to fail in a very weighty matter.”²⁹

We who have, have a responsibility to share with those who do not. We cannot continue to believe we are true disciples of Jesus Christ and ignore the plight of those around us. Paul, throughout his missionary service, gathered funds and supplies for those who were in Jerusalem who were in need. May we resolve to do better.

1 Corinthians 10:31

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Howard W. Hunter states,

“If such little things as eating and drinking are to be done to the glory of God, how much more important it must be that all of our thoughts, the words we speak, or acts, conduct, dealings with neighbors, business transactions, and all of our everyday affairs, be in harmony with our religious beliefs. In the words of Paul, ‘whatsoever ye do, do all to the glory of God.’ (1 Cor. 10:31) Can we therefore eliminate religion from our week-day affairs and relegate it to the Sabbath day only? Surely not, if we follow Paul's admonition.”³⁰

3. Introduction to First Corinthians Chapters 11-16

Gordon B. Hinckley states,

“Many years ago I worked in the head office of one of our railroads. One day I received a telephone call from my counterpart in Newark, New Jersey, who said that a passenger train had arrived without its baggage car. The patrons were angry.

“We discovered that the train had been properly made up in Oakland, California, and properly delivered to St. Louis, from which station it was carried to its destination on the east coast. But in the St. Louis yards, a thoughtless switchman had moved a piece of steel just three inches. That piece of steel was a switch point, and the car that should have been in Newark, New Jersey, was in New Orleans, Louisiana, thirteen hundred miles away.”³¹

Just as the movement of railroad switches can affect the destination of the railroad cars, the movement of our spiritual switches can also make a difference in our lives. We can stay on the right track headed toward our desired destination or through error get diverted. We will still be moving along our way, but not where we want to arrive. It is for this reason we have a clear understanding of the effect each of our choices have upon our lives.

We will now focus upon four doctrinal switch points of the last chapters of Paul's epistle to the Corinthians. These four areas are: (1) The divine nature of marriage; (2) The importance of charity; (3) The importance of prophecy, and (4) The resurrection of Jesus Christ.

3.1. First Corinthians 11

1 Corinthians 11:3

3 But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

Some men and women have misunderstood Paul's line of authority. Some men believe that they are to rule over their wives and that it is a woman's responsibility to obey. In this they have erred. This was never Paul's directive. He is not suggesting wives have no input in the decisions that will affect their lives. A wise husband will consult with the Lord before making any decisions that will affect his wife, and he will do so only after he has gained, and thoughtfully considered, the input of his wife.

James E. Faust states,

"Nowhere does the doctrine of the Church declare that men are superior to women...Each brings his or her own separate and unique strengths to the family and the Church. Women are not just cooks, stewards of our homes, or servants. They are much more. They are the enrichment of humanity."³²

1 Corinthians 11:11-12

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man even so is the man also by the woman; but all things of God.

Gordon B. Hinckley states,

"President Joseph F. Smith once declared 'that no man can be saved or exalted in the kingdom of God without the woman, and no woman can reach perfection and exaltation in the kingdom of God, alone...God instituted marriage in the beginning...' (In Conference Report, April 1913, 118).

"Surely no one reading the scriptures, both ancient and modern, can doubt the divine concept of marriage. The sweetest feelings of life, the most generous and satisfying impulses of the human heart, find expression in a marriage that stands pure and unsullied above the evil of the world."³³

Doctrine and Covenants 49:15-16

15 And again verily I say unto you, that whoso forbiddeth to marry is not ordained of God for marriage is ordained of God unto man.

16 Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation;

Marriage was instituted by God Himself. He performed the first marriage in the garden of Eden between Adam and Eve. Here He instructed Adam to care for his wife, Eve, and “they shall be one flesh” (Genesis 2:24). They were to be united as they went forth together loving and supporting each other. This commandment has never been rescinded by the Lord.

John A. Widtsoe states,

“The place of woman in the Church is to walk beside the man, not in front of him nor behind him.

“In the Church there is full equality between man and woman...The privileges and requirements of the gospel are fundamentally alike for men and women. The Lord loves His daughters as well as He loves His sons.

“There can be no question in the Church of man’s rights verses woman’s rights. They have the same and equal rights.”³⁴

1 Corinthians 11:17-19

17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

18 For first all when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

Bruce R. McConkie states,

“Contention, debate, and false views have no place in the Church and kingdom of the Lord. The doctrines are his, not ours, and our concern should be to gain the mind of Christ and to think what he thinks on every point. But the fact is that there are divisions in the Church...”³⁵

1 Corinthians 11:23-25

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread;

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

As previously noted in Chapter 23, of Volume 1, on the evening prior to his sacrifice in the garden of Gethsemane, Jesus instituted a new ordinance. The Sacrament was to replace the ordinance of animal sacrifices that had been practiced from Adam to the time of Christ. This ordinance became part of the worship service of the members that was now to occur on Sunday, the first day of the week. After His resurrection, Jesus taught those gathered in ancient America, the following:

B/M, 3 Nephi 18:6-8, 10

6 And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you.

7 And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And it ye do always remember me ye shall have my Spirit to be with you.

8 And it came to pass that when he said these words, he commanded his disciples that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it.

10 And when the disciples had done this, Jesus said unto them: Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you.

As we weekly partake of the bread in remembrance of Christ's body which He gave for us and the water in remembrance of His blood that He shed for us, we renew our covenant to keep His commandments. If we are diligent in keeping our promise, we will always have His spirit to be with us. Paul is reminding the members in Corinth of the sacred privilege they have in partaking the Sacrament.

1 Corinthians 11:27, 29

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

One of the heresies that had crept into the church was individual worthiness was not a requirement regarding partaking of the sacrament. The leaders had allowed individuals to partake of the sacrament, knowing they were unworthy to do so.

Paul reminds them, and us, that when we partake of the sacrament when we are not worthy to do so, we bring condemnation upon ourselves. This condemnation also extends to church leaders who knowingly allow their unworthy members to partake of the sacrament. The spirit of the Lord is grieved, and without repentance, the individual's spiritual progress will be halted. It is far better if we do not feel worthy to partake of the sacrament, we do not.

3.2. First Corinthians 12

Richard Lloyd Anderson states,

“Good analysts have called 1 Corinthians 12 the Constitution of the Church, ‘for nothing in the New Testament better describes God’s plan for Church structure and operation. Two-thirds of the chapter develops the comparison of the parts of the ‘body,’ the institution all members were baptized into (1 Cor. 12:12-13), and lists the officers that God has placed ‘in the church’ (1 Cor. 12:28). In Paul’s illustration, the organization of the Church would be lifeless without the inspiration of God’s spirit. Thus 1 Corinthians 12 begins by surveying the power of the Holy Ghost with the Church.”³⁶

1 Corinthians 12:3

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Marion G. Romney states,

“Without the gift or revelation, which is one of the gifts of the Holy Ghost, there could be no Church of Jesus Christ. This is apparent for the obvious fact that in order for his Church to exist, there must be a society of people who individually have testimonies that Jesus is the Christ. According to Paul, such testimonies are revealed only by the Holy Ghost, for said he, ‘...no man can [know] say that Jesus is the Lord, but by the Holy Ghost.’ (See 1 Cor. 12:3). In the 46th section of the Doctrine and Covenants, the Lord specifically lists such knowledge as one of the gifts of the Holy Ghost, as follows: ‘To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God’ (D&C 46:13). Everyone who has a testimony of Jesus has received it by revelation from the Holy Ghost. The Holy Ghost is a revelator, and everyone who receives him receives revelation.”³⁷

By the witness of the Holy Ghost, an individual may know for him/herself heavenly truths. As one acts on the witness they have received and repents of their sins and enters the water of baptism, then they receive the gift of the Holy Ghost. One may receive a witness of the Holy Ghost, but if they do not act, the spirit then departs. Without a witness of the Holy Ghost or revelation to the individual, they should not enter the waters of baptism and become a member of the Church of Jesus Christ.

Once the individual has been baptized, by the laying on of hands, they may then receive the gift of the Holy Ghost. The Holy Ghost grants to the individual, based upon their continued worthiness, its spirit to guide and direct their lives. Every individual receives at least one gift from the Lord.

1 Corinthians 12:7

7 But the manifestation of the Spirit is given to every man to profit withal.

LeGrand Richards states,

“The Lord has not left any without some gift and as you look about you, you will find that where one is strong in one way he may be weak in another. The Lord never did give all His gifts to any one individual...Is there one among you who does not feel his weaknesses and would that he had greater power than he possesses for achievement in this great and mighty latter-day work? And yet you have to satisfy yourselves to do the things that are within your own reach and with the gifts that the Lord has seen fit to bestow upon you.”³⁸

Paul lists for the Corinthians and us, gifts of the Spirit available to the spiritually committed.

1 Corinthians 12:8-11

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Paul reminds each of us that the diversity of gifts of the Spirit are given for the purpose of blessing the life of the individual and also to assist in the building of the kingdom of God on earth. As we demonstrate to the Lord our faithfulness and obedience to His commandments, we will receive additional gifts based upon our desire and our need for these additional gifts as we seek to better serve others.

1 Corinthians 12:14-17, 20-22

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where were the hearing? If the whole were hearing, where *were* the smelling?

20 But now *are they* many members, yet one body.

21 And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

Paul, by comparing the various parts of the body, to the individual members of the church, reminds the Corinthians that all members in the church are important. Each have unique gifts from God that contribute to the functioning and well-being of the church.

1 Corinthians 12:28-29

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

Bruce R. McConkie states,

“Apostles. This is the supreme office in the church in all dispensations because those so ordained held both the fullness of priesthood and all of the keys of the kingdom of God on earth. The President of the Church serves in that high and exalted position because he is the senior apostle of God on earth and thus can direct the manner in which all other apostles and priesthood holders use their priesthood.”³⁹

The officers of the church serve under the direction of the Lord Jesus Christ. They have been called in order to give us the guidance and direction the Lord would have us receive applicable to the times in which we live. As we follow the direction from the Lord, through his authorized servants, someday we will receive the gift of eternal life, the greatest gift the Lord has for His children. Until we depart this life, may we continue to be His obedient servants.

3.3. First Corinthians 13

Of all the writings of Paul, most are familiar with his teachings regarding charity.

Bryan Richards states,

“Charity is the supreme attribute of divinity.

1. It is the underlying principle of both the first and second commandment (Matthew 22:36-40).
2. It is the last and greatest of Peter’s list of divine qualities (2 Peter 1:7).
3. [In the Book of Mormon], Mormon declared that ‘whoso is found possessed of it at the last day, it shall be well with him (B/M, Moroni 7:47).

4. It is the embodiment of divinity, for as John said, ‘God is love, and he that dwelleth in love dwelleth in God, and God in him’ (1 John 4:16).
5. If we are to become like God, we must develop this quality as well as all the others.

Otherwise, we have failed and are ‘nothing’ as Paul said.”⁴⁰

1 Corinthians 13:1

1 Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

James E. Talmage states,

“Religion without morality; professions of godliness without charity, church-membership without adequate responsibilities as to individual conduct in daily life, are but as sounding brass and tinkling cymbals—noise without music, the words without the spirit of prayer.

”Honesty of purpose, integrity of soul, individual purity, freedom of conscience, willingness to do good to all men even enemies, pure benevolence—these are some of the fruits by which the religion of Christ may be known, far exceeding in importance and value the promulgation of dogmas and the enunciation of theories.”⁴¹

The essence of true religious conversion is the change that comes into our lives as we become more like Our Savior Jesus Christ. As we increase in our obedience to His commandments and the manner in which we treat our fellowman, this change continues until it becomes who we are.

James 1:27

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world.

1 Corinthians 13:4-8, 13

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth; but whether there be prophecies, they shall fall; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

In the manual, *Ye Shall Be Witnesses Unto Me*, we read,

“...Paul defines this love of which he speaks. He does not define it philosophically; he defines it behaviorally. In other words, he does not tell us what love is or is not; he tells us what love does or does not do. Note the simple, but profound measuring rod that simple dichotomy provides.

1 Corinthians 13

The pure love of Christ does:	The pure love of Christ does not:
1. Have patience (is longsuffering). (vs. 4)	1. Envy, (vs. 4)
2. Rejoice in the truth. (vs. 6)	2. Vaults (or exalt) itself. (vs. 4)
3. Bear all things. (vs. 7)	3. Have puffed up or inflated ideas of its own worth. (vs. 4)
4. Believe in all things. (vs. 7)	4. Behave itself unseemly. (vs. 5)
5. Hope for all things. (vs. 7)	5. Seek its own ends. (vs. 5)
6. Endure all things. (vs. 7)	6. Provoke easily. (vs. 5)
7. Persist without failing. (vs. 8)	7. Think evil. (vs. 5)
8. Have preeminence among the spiritual qualities. (vs. 13)	8. Rejoice in iniquity. (vs. 6)

Reference⁴²

M. Russell Ballard states,

“The Apostle Paul taught that three divine principles form a foundation upon which we can build the structure of our lives. They are faith, hope, and charity. (See 1 Cor. 13:3). Together they give us a base of support like the legs of a three-legged stool. Each principle is significant within itself, but each also plays an important supporting role. Each is incomplete without the others. Hope helps faith to develop. Likewise, true faith gives birth to hope. When we begin to lose hope, we are faltering also in our measure of faith. The principles of faith and hope working together must be accompanied by charity, which is the greatest of all. According to Mormon, ‘charity is the pure love of Christ, and it endureth forever.’ (B/M, Mormon 7:47). It is the perfect manifestation of our faith and hope.”⁴³

Bruce R. McConkie states,

“Above all the attributes of godliness and perfection, charity is the one most devoutly to be desired. Charity is more than love, far more; it is everlasting love, perfect love, the pure love of Christ which endureth forever. It is love so centered in righteousness that the possessor has no aim or desire except for the eternal welfare of his own soul and for the souls of those around him. (B/M, 2 Nephi 26:30; Mormon 7:47; 8:25-26).”⁴⁴

Charity, or the pure love of Christ, brings to the holder an increased degree of righteousness to the extent it transforms his/her desire from the welfare of his own soul to those around him. It is therefore not surprising that Paul would hold this quality to exceed all others. It is the most desired trait any of us could hope to obtain during our moral life as it encompasses all other qualities we could receive.

3.4. First Corinthians 14

1 Corinthians 14:1

1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

Joseph Fielding Smith states,

“[A] privilege is given to any member of the Church who seeks knowledge in the spirit of prayer and faith. The Lord will cause the feeling of security and truth to take hold of the individual and burn within the bosom and there will be an overwhelming feeling that the thing is right...It is a great gift which all may receive, to have this spirit of discernment, or revelation, for it is the spirit of revelation. This is what Paul meant...He was not so anxious that the members of the Church in that day should seek for the power to reveal the future as he was to have this spirit by which they could discern truth and separate it from error. The better our understanding of the scriptures and the more diligent we are in the service of the Lord, the better will we comprehend this truth and have this gift bestowed upon us.”⁴⁵

Once we are able to obtain the spirit of prophecy or the spirit that will enable us to discern between truth and error, we will not be led astray by the devil and his minions who seek to divert us from the true gospel. It is this gift that Moses must have referenced regarding the children of Israel.

Numbers 11:29

29 And Moses said unto him [Joshua], Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them!

If the children of Israel had been prophets or had the spirit of discernment within them, they would not have been so easily diverted from following the words of Moses as he spoke on behalf of the Lord. They would have known he was a true prophet of the Lord and was teaching the truth.

1 Corinthians 14:2, 13

2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

There are some who have misunderstood the meaning of the gift of tongues. They have sought this gift for other than righteous purposes. Satan has exploited their weakness for attention and has used their efforts as a means to lead sincere, seeking, individuals astray. This gift should never be used, due to its ease of falsification, except when there is one present who has the gift of interpretation of tongues. When the message is from God, His spirit will also be present, and those who have the power of discernment will know of its truthfulness.

1 Corinthians 14:8-9

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

Paul's words are spoken directly to the leaders of the church. Surely there were some who did not understand their duty as leaders and were hesitant in their instructions.

Stephen R. Covey states,

“Let teachers or leaders examine their motives and exert all their power to develop a single and pure one—to serve God by serving his children through the revealed program. They are appointed agents of the Lord, called

by prophecy and the laying on of hands. They do not seek praise, for they are agents, nor are they discouraged by criticism. Let there be no mistake about it—‘a double minded man is unstable in all his ways’ (James 1:8).”⁴⁶

1 Corinthians 14:10

10 There are...so many kinds of voices in the world.

James E. Faust and James P. Bell observed,

“Paul said, ‘There are...so many kinds of voices in the world’ (1 Cor.14:10) that compete with the voice of the Spirit. We have come to hear just one voice. I have humbly prayed that I will speak by the power of the Holy Ghost so that my message may be carried into your hearts by that same power (see 2 Ne. 33:1) ...Such is the situation in the world. The Spirit’s voice is ever-present, but it is calm...The Adversary tries to smother this vice with a multitude of loud, persistent, persuasive, and appealing voices.”⁴⁷

Of the many voices that we hear each day, to which voice do we listen? It would be a blessing to us if we could be so finely tuned to the Spirit, we would always hear His voice. For of all the voices we hear, the most important voice for us is the whisperings of the Spirit. In Corinth and elsewhere, many, even in the church, were not hearing the voice of the Spirit.

1 Corinthians 14:19

19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

This verse adds yet further evidence that the members of the church in Corinth were involved in the gift of the speaking of tongues. It appears this was even to the exclusion of other gifts. Paul is again reminding them that when we speak it is important that we do so under the influence of the Spirit so that all who hear might understand our words and we might be edified together. If, however, we speak and no one understands our words, we have failed in our efforts to communicate by the Spirit.

1 Corinthians 14:26, 28, 33

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

33 For God is not the author of confusion, but of peace, as in all churches of the saints [members].

Paul reminds the congregation of saints that each has a message to share with others at church. It is important; however, it be delivered in a manner that is understandable and uplifting to those who hear their message. If they feel they must share the message in an unknown tongue, and there is no one to offer a clear interpretation, it is better for the individual to remain silent than further confusion.

1 Corinthians 14:31-32

**31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
32 And the spirits of the prophets are subject to the prophets.**

Initially, it may appear to be confusing if others are also allowed to prophesize? If we understand both the process and limits of authority, the confusion will begin to vanish.

Bruce R. McConkie taught,

“The true Church is or should be made up of prophets without number...Every man should be a prophet for his family and for those over whom he is called to preside in the Church and kingdom of God on earth. But there is to be no diversity of views, no differences of opinion, among the prophets. A prophet is a prophet only because he receives revelation from the Holy Ghost and is in tune with the Spirit of God. Anarchy is foreign to a heaven-sent organization. The Lord’s house is a house of order and not a house of confusion. And so “the spirits of the prophets are subject to the prophets.’ (1 Cor. 14:29-32).

“There is only one presiding prophet on earth at any one time, and he is the President of the Church. All other prophets are subject to him and his direction. There is not now on the earth and there shall not be—as long as the earth shall stand or there is one man on the face thereof—a prophet who is not subject to and whose acts are not governed by the presiding prophet.”⁴⁸

1 Corinthians 14:34-35

**34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.
35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.**

This is one of the scriptures which most women take offence as found in Paul’s writings. It is important that these verses be given clarification.

Richard Lloyd Anderson states,

“In [Chapter 11], Paul insists that a woman ought not to ‘pray and prophesy’ without being veiled (1 Cor.11:5). This proves that women did participate in Christian meetings, which is also known through the names of several faithful, participating sisters mentioned in Acts and the letters. This suggests that Paul had a particular kind of speaking in mind in the later chapter (Chapter 14). Some ask whether Corinthian women were interrupting meetings with questions. Or were they ‘speaking out’ in the sense of ‘leading out,’ loudly correcting the presiding elder? The Joseph Smith Translation interprets ‘speak’ in that official sense, saying that women were not permitted to ‘lead.’ That is certainly one thrust of the chapter, since men and women are both told to be silent whenever someone else is speaking (1 Cor.14:28, 30).”⁴⁹

Richard D. Draper states,

“The JST [Joseph Smith Translation] ...clarifies this statement: ‘Let your women keep silence in the churches: for it is not permitted unto them to speak’ (KJV, 1 Cor. 14:34). This statement seems odd since the Apostle Paul had already acknowledged the right of women to pray and prophesy, the latter meaning to teach under the power of the Holy Ghost (see 1 Cor. 11:5). The JST changes one word and in so doing clarifies the whole issue: ‘It is not permitted unto them to *rule*’; rather, they are ‘to be under obedience, as also saith the law [of

Moses]’ (JST, 1 Cor. 14:34, footnote b). From this simple change, we see that the Apostle Paul was not forbidding sister to teach or pray, but rather correcting those who attempted to usurp priesthood authority.”⁵⁰

With this additional commentary clarifying Paul’s counsel, it is hoped we can consider his words in a different light.

3.5. First Corinthians 15

The essence of the chapter is the resurrection of Jesus Christ. The purpose of Christ’s death and resurrection is addressed. He lists a number of individuals to whom Jesus appeared after His resurrection, including himself, who serve as witnesses. He addresses the importance of vicarious baptism for the dead as well as the degrees of glory. He concludes with his witness of the victory over death that came through Christ (1 Cor. 15:57).

Robert J. Matthews states,

“The resurrection is something to which the world cannot relate empirically; it has to be understood by faith and by the Holy Ghost. Consequently, it is not readily accepted or believe in the world. Paul’s magnificent statement about the resurrection recorded in 1 Cor. 15 apparently was written to convince the intellectuals of his day, those who trusted in reason, that the resurrection was logical, scriptural, and necessary. He said that his knowledge of the resurrection came by revelation, but that the doctrine was reasonable even so. The testimony of the scriptures and the Holy Spirit is that the resurrection of Jesus, and eventually all mankind, is literal, historical, and factual truth. It really did happen to Jesus; it has already happened to many, and it will yet happen to many more. Everyone who has lived upon this earth is destined to come forth in the resurrection.”⁵¹

1 Corinthians 15:3-4

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried and that he rose again the third day according to the scriptures.

Paul is reminding the readers of his letter that when he initially visited them, he taught them the doctrine of the resurrection as recorded in the scriptures. This is the basic truth of the gospel of Jesus Christ. Jesus Christ, as the promised Messiah, suffered death that He might atone for our sins. Following His death, He was buried. On the third day, He rose from the grave, in an immortal body.

1 Corinthians 15:5-8

5 And that he was seen of Cephas, then of the twelve:

6 After that he was seen of above five hundred brethren at once; of when the greater part remain unto this present, but some are fallen asleep [died].

7 After that, he was seen of James [Jesus’ half-brother]; then of all the apostles.

8 And last of all he was seen of me also, as one born out of due time.

These individuals, and Paul may have also added women, were witnesses to the verity of Christ’s death and His resurrection. He appeared to them, spoke with them, even ate with them, so that there would be no misunderstanding that He had risen from the grave following His death.

Bruce R. McConkie states,

“How can Paul, or Peter, or anyone prove that Christ rose from the dead? The fact of resurrection is a spiritual reality, one wholly outside the realm of scientific investigation or proof; it cannot be established by research, or reason or laboratory experiment. Spiritual truths can be known only by revelation; they are always revealed to the world by witnesses—prophets and righteous men who have seen within the veil, who have heard the voices of beings from another sphere, and who can, therefore, testify of the things of God. Peter and the others felt the nail marks in the hands of the Risen Lord, thrust their hands into the spear wound in his side, and ate and drank with him after he rose from the dead (Luke 24; Acts 10:34-43). Could there be any better evidence than this?”⁵²

1 Corinthians 15:12

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

The purpose of Paul writing to the members in Corinth regarding the verity of the resurrection is there are some among them who stated the resurrection did not occur.

1 Corinthians 15:13-17

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

If Christ is not resurrected, Paul states, then there is no merit to our teaching you and your faith is without worth. We must have lied to you for we have given our witness to you that Christ was resurrected. If Christ is not resurrected, not only is your faith of no worth, but you remain in your sins, and he might have added, the devil upon your death will have all power over you (see B/M, 2 Nephi 9:9). This is the awful consequence for all mankind if Christ’s resurrection did not occur.

1 Corinthians 15:20-23, 26

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.

26 The last enemy that shall be destroyed is death.

After having taught the members, and us, the consequences that would have occurred for all mankind if Christ’s resurrection had not occurred, Paul reaffirms his witness to all who would listen; The resurrection did occur and Christ is the first to have risen from the grave. Death came into the world through mortal man [Adam and Eve], just as the resurrection came about by a man who was the Son of God and without sin, Jesus Christ. He paid the price of Adam’s transgressions, which affected all mankind. As a result of Christ’s atonement, all mankind will also be raised from the dead. Personal resurrection is Christ’s gift for all His Father’s children.

1 Corinthians 15:29

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

While this verse remains a mystery to many, its meaning has been revealed to modern day prophets.

David O. McKay states,

“Since repentance and baptism by water as well as by the Spirit are essential to salvation (John 3:5), how shall millions who have never heard the gospel, who have never had an opportunity either to repent or to be baptized enter into the kingdom of God? Surely a God of love can never be satisfied if the majority of his children are outside his kingdom, dwelling eternally either in ignorance, misery, or hell. Such a thought is revolting to intelligent minds. On the other hand, if these millions who died without having heard the gospel can enter into the kingdom of God without obeying the principles and ordinances of the gospel then Christ’s words to Nicodemus were not the statement of a general and eternal truth, and Peter’s words on the Day of Pentecost had not a universal application. Even though he said plainly, ‘For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.’ (Acts 2:39).

“Since there is only one plan of salvation, surely there must be some provision made whereby the ‘uncounted dead’ may hear of it and have the privilege of either accepting or rejecting it. Such a plan is given in the principles of salvation for the dead.”⁵³

Because of this revealed truth, it is one of the reasons the Church of Jesus Christ of Latter-Day Saints is active in building latter-day temples and the members are involved in doing research regarding their ancestors. It is in the temple where the vicarious work for those who have passed beyond the veil is accomplished. Those who have gone ahead without having heard the teachings of the gospel, will in the spirit world, have this opportunity. The ordinances necessary for their salvation will be performed by those serving on earth. The work for the dead is an important part of the latter-day truths that have been restored. It was important in Paul’s day and it is important today.

1 Corinthians 15:40-41

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

In the resurrection, the glory of our bodies will be, according to Paul, a reflection of our obedience to the commandments and the service we have rendered to others during our mortal probation.

Theodore M. Burton states,

“That all would not achieve the same degree of exaltation was made clear by Paul as he taught of the various heavens prepared for man in accordance with the diligence man shows in earning such glory. Even as one star differs from another in brightness, so shall one man’s heaven differ from another’s according to the service he renders. But the chance to receive the highest glory which Paul typified by the brightness of the sun must be given to every man and every woman.”⁵⁴

1 Corinthians 15:52-53, 55, 57

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

55 O death, where is thy sting? O grave, where is thy victory?

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Paul concludes his writings on the resurrection with his witness. All will be raised from the grave and “put on immortality” for they will never die again. Death and the grave have no hold on man for they had been overcome through the Atonement of Jesus Christ. Because of Jesus Christ, all will live again.

1 Corinthians 15:58

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Paul’s desire for those in Corinth, as well as for each of us as members of the Church of Jesus Christ, is we would be steadfast and immovable in our testimonies and in our commitment to furthering the work of the Lord. We would not be subject to the winds of doubt and criticism for our testimonies would be founded upon the rock of Jesus Christ that would not fail us.

3.6. First Corinthians 16

1 Corinthians 16:1-3

1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come.

3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

Robert J. Matthews states,

“...in Romans 15:24-31, Paul explains at some length that his purpose in going to Judea was to take a welfare donation from Macedonia and Achaia to the ‘poor saints which are at Jerusalem.’ this is mentioned also in 1 Corinthians 16:1-4. The welfare aspect is further developed in 2 Corinthians 9:1-5, in which Paul urges the Corinthian saints to get their donations ready beforehand so that he could obtain it when he arrived. The emphasis on these things brings us to another significant feature [of Paul’s ministry]. Acts 11:27-30 makes scant reference to Paul as a welfare worker and mentions one occasion when with Barnabas he took a donation to the saints in Jerusalem. This was about A.D. 41 or 44 and was possibly Paul’s earliest experience with welfare as a Church program. However, as indicated above, his epistles gave evidence that in the years that followed he became a diligent welfare worker, collecting donations throughout Galatia (see 1 Cor. 16:1), Macedonia (see Rom. 15:21-26), and Greece (see 2 Cor. 9:1-5) for the Judean saints. Furthermore, Paul adds yet another reference to this subject. After the favorable decision of the Jerusalem council, Peter and others counseled Paul and Barnabas to go forth, and to ‘remember the poor.’ To which Paul replied that he ‘also was forward to do’ exactly that (See Gal. 2:10). From the book of Acts we would scarcely know of Paul’s great

diligence in welfare activity—but from his epistles we learn of his several welfare collections and of his strong persuasions to the branches of the Church concerning this part of his ministry.”⁵⁵

One of the four responsibilities of the Church of Jesus Christ of Latter-day Saints is “caring for the poor and needy.” Paul clearly understood this responsibility was an important part of his calling as an Apostle of Jesus Christ.

1 Corinthians 16:2

2 Upon the first day of the week...

George Q. Cannon states,

“It would seem...that the disciples, after the death of the Savior, made a practice of meeting together on the Lord’s Day. This was not the Jewish Sabbath, neither was it recognized by the law as a Sabbath until the time of Constantine. He prohibited judicial proceedings on the Lord’s Day, and after that it was probably observed as a Sabbath in the place of Saturday, the old Jewish Sabbath, and grew into use as a day of rest and worship. We now observe it because it is sanctioned by law, and it seem to make but little, if any difference, whether we call it Saturday or Sunday. It happens that the day we observe is called Sunday. But the great point is to observe one day in seven and have it kept as a day of worship, a day of rest, a day when worldly thoughts and business shall be banished from our minds and from our habitations. It is the spirit that Latter-day Saints should observe this day.”⁵⁶

As noted previously, it was after the Savior’s resurrection, the members of the church began meeting on the first day of the week, rather than on the seventh.

1 Corinthians 16:10, 12, 15, 17

10 ...Timotheus...for he worketh the work of the Lord, as I also do.

12 ...our brother Apollos, I greatly desired him to come unto you...

15 ...the house of Stephanas [convert of Pauls-1 Cor. 1:16] (...they have addicted themselves to the ministry of the saints.)

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

These six brethren were associated with Paul in the ministry:

Timotheus [Timothy]: A valiant servant and companion of Paul and Silas during his second missionary journey. He was a like a son to Paul (1 Timothy 1:2), and carried out several assignments. He is also the subject of two letters written to him by Paul [see 1 and 2 Timothy].

Apollos: An Alexandrian Jew who had been with Aquilia and Priscilla when he was in Ephesus. He had a strong testimony and was mighty in his convincing the Jews (Acts 18:28). Paul desired him to go to Corinth, however he was busy and could not be persuaded at that time.

Stephanas: A Corinthian convert of Paul’s. He appears to have been one of the leaders in Corinth (1 Cor. 16:15-17). Perhaps he was one of the “others” visiting in Athens when Paul went there during his second mission.

Fortunatus and Achaicus: Companions of Stephanas who were visiting in Ephesus.

Sidney B. Sperry states,

“When Paul had finished 1 Corinthians it is quite probable that he dispatched the Epistle to Corinth by Stephanas, Fortunatus and Achaicus who had been visiting Ephesus...although we are left with considerable conjecture, it would seem that in due time the Epistle reached Corinth and that Timothy returned to Ephesus with news for Paul concerning the manner in which it was received and the conditions of the branch. Timothy’s report was probably not altogether reassuring...Paul [then] had occasion to write 2 Corinthians and to send Titus on his second mission to Corinth. (2 Cor. 8:6, 18, 23).”⁵⁷

Robert J. Matthew adds,

“From the epistles we also get the impression of Paul as an administrator in the Church. Not only did he send letters to various branches, but he frequently dispatched one or more of his aides to deliver the epistle and to investigate problems and conditions in local areas...In recounting his persecutions and trials, Paul added that not only did he have to contend with all the trouble and persecution from outside the Church, but that he had the daily care of all the Churches (2 Cor. 11:28), evidently referring to his administrative responsibilities.”⁵⁸

1 Corinthians 16:13-14

**13 Watch ye, stand fast in the faith, quit [behave] you like men, be strong.
14 Let all your things be done with charity.**

Marion D. Hanks states,

“Watch ye,’ Paul said. Be wise. There are a lot of roads to travel on, many places to go, countless things to see. Companions of all kinds are available. So watch your step, examine carefully the alternatives. There are only so many books you can read, so many places you can go, so many tasks you can prepare to work at and actually give your time to; you can only have so many real friends; you have one character to form, one life to live, one Master who can be served at a time. So, said Paul. ‘Watch ye.’ Be wise. Keep reading, keep thinking, keep asking, keep interested. Let truth have its chance in the marketplace.

“What else did Paul say...’Quit you like men’...What does that mean? It means to me, take sides, commit your life, live your convictions, work, serve, sacrifice, give.”⁵⁹

With these words, Paul exhorts the Corinthians saints to reach their spiritual potential. He desires they stand up for their beliefs against the persecution they are experiencing either from without or within the church. They have made sacred covenants as disciples of Jesus Christ and they must honor them. To choose otherwise will only lead them to great unhappiness in this life as well in the life hereafter.

At the conclusion of 1 Corinthians, the footnote states:

“The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus and Timotheus.”⁶⁰

We know that this information is inaccurate for it was written in Ephesus by Paul.

Richard Lloyd Anderson states,

“One may be misled by the King James Version notes at the end of every letter. These little postscripts are called ‘subscriptions’ from the fact that copyists wrote them underneath or after the letters. But the sentence notes appear very late—their earliest form is fourth century, so they are merely scribes ‘opinions.’”⁶¹

4. Conclusions

1 Corinthians Chapter 7: we learned that maybe there was another opinion to the prevalent attitude that Paul was anti-marriage and was probably never married himself. If he had married, it was probably a very unhappy experience.

The research of the commentators is Paul probably was married and had great respect for the marriage relationship. He understood the challenges to marriage when one was as devoted to the work of the Lord as he was. If one had an understanding wife, who also shared a similar devotion to the kingdom of God, both the marriage and the work of ministry would be blessed.

1 Corinthians Chapter 8: Paul teaches the Corinthians the effect one member’s actions can have upon another. We also gain further insight regarding our relationship with God, the Father.

1 Corinthians Chapter 9: Paul begins by defending himself from the criticism raised by others. These areas include: (1) His travelling; (2) His preaching; (3) His dining with investigators, and members; and (4) His authority.

1 Corinthians Chapter 10: Paul will use the experience of the children of Israel under the Prophet Moses, to teach key principles of the gospel. These include: (1) Baptism; (2) Idolatry; (3) Temptations; (4) The Sacrament, and (5) Christ as the Bread of Life.

1 Corinthians Chapter 11: Paul speaks of the divine nature of marriage and that it is a wise husband who consults with his wife regarding the decisions that affect both their lives. The success of the marriage is dependent upon the relationship they have with their Heavenly Father. One of the major areas that Paul addresses is the effect of contention in a marriage or within the church. Contention is of the devil and its presence drives the spirit away. We concluded Chapter 11, with a discussion regarding the sacrament and its importance in our lives and strengthening our relationship with Jesus Christ.

1 Corinthians Chapter 12: we saw as “the Constitution of the Church” due to its emphasis on the importance of the structure and operation of the church. The underlying component is the importance of revelation both to the church leaders and to the members. Without this gift of the spirit, there would be no Church of Jesus Christ for it is through revelation Christ makes His will known to the leaders and members of His Church, then and now.

We learned that there are many gifts of the Spirit and each individual has at least one gift given to him/her by God. Each of the gifts are important to the overall functioning of the Church.

1 Corinthians Chapter 13: is a familiar chapter to many. It contains Paul’s teaching on charity. We reviewed the qualities of charity and came to understand it is more than what many thinks of as love. It is the “pure love of Christ” as manifest to us through Him. Because it comes from Christ, it embodies all that is wonderful and special in perfection. It is a quality for which we all strive to have in our lives and in our relationships with others.

1 Corinthians Chapter 14: we discussed the importance of prophecy. It is this gift of the Spirit that enables an individual to discern between truth and error. It gives the individual clarity regarding the many voices that are

spoken, including those spoken in the gift of tongues. We learned that this gift is not just for the Prophet of the Church, but may be given to all members of the Church according to their sphere of responsibility. For example, an individual may be given this gift in order to receive revelation specifically for their own life. Another example would be a husband and wife as it applies to their children. Only one individual holds this gift on behalf of the entire Church and this is the Prophet-President of the Church. It is important to understand that as the source of revelation is the Holy Ghost, no individual will receive revelation that is in opposition to the current inspiration given to the living Prophet of the Church.

1 Corinthians Chapter 15: focuses primarily on the resurrection of Jesus Christ. It is Paul's effort to establish the verity of Christ's resurrection including His appearance to a number of witnesses. He also addresses its purpose, including the results if the resurrection had not occurred. He concludes with his personal testimony that because Christ was resurrected, each of us will also be resurrected.

1 Corinthians Chapter 16: addresses Paul's work on behalf of those who are poor and needy. Paul has taken that responsibility seriously as he sought to provide aid for those in need. He provides the names of five individuals who have assisted him as servants in the ministry as he acted in his administrative duties as an Apostle. He concludes with words of exhortation to the members in Corinth, as well as to each of us, to "Watch...stand fast in the faith...be strong [and] let all your things [actions] be done with charity" (1 Corinthians 16:13-14).

We would do well to heed Paul's counsel. His words have application for us as we continue to strive to become true disciples of Jesus Christ.

The next chapter will focus on Paul's second letter to the Corinthians, but actually his third, as he continues to exhort them to continue to develop those traits that will lead them to Christ.

Footnotes

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- ¹ *New Testament Apostles Testify of Christ*. Salt Lake City: Deseret Book Co., 1998, 134.
- ² *New Testament Apostles Testify of Christ*. Salt Lake City: Deseret Book Co., 1998, 134-135.
- ³ *New Testament Apostles Testify of Christ*. Salt Lake City: Deseret Book Co., 1998, 136.
- ⁴ *Unto All Nations: A Guide to the Book of Acts and the Writings of Paul*. Salt Lake City: Deseret Book Co., 1975, 49.
- ⁵ *The Teachings of Harold B. Lee*. Edited by Clyde J. Williams. Salt Lake City: Bookcraft, 1996, 449.
- ⁶ *Ye Are The Light of the World*. Salt Lake City: Deseret Book Co., 1974, 21.
- ⁷ *Evidences and Reconciliations*. 3 Volumes. Arranged by G. Homer Durham. Salt Lake City: Bookcraft, 1960, [6th Printing, 1970], 53-54.
- ⁸ *Adam Clarke's Commentary on the Bible. Abridged by Ralph Earle*. Grand Rapids, Michigan: Baker Book House, 1967, [Nineteenth printing, 1991], 1104.
- ⁹ www.gospeldoctrine.com/new-testament/1corinthians/1corinthians-9.
- ¹⁰ *Behold the Messiah*. Salt Lake City: Bookcraft, 1994, 335.
- ¹¹ *Doctrinal New Testament Commentary*, Vol. 2. Salt Lake City: Bookcraft, 1971, [9th Printing, 1976], 351.
- ¹² *Tolerance: Principles, Practices, Obstacles, Limits*. Salt Lake City: Bookcraft, 1993, 19. numbers and punctuation added.
- ¹³ *Doctrinal New Testament Commentary*, Vol. 2. Salt Lake City: Bookcraft, 1971, [9th Printing, 1976], 353.
- ¹⁴ "Crossing the Finish Line," *Ensign*, Oct. 1997, 69.
- ¹⁵ *Be of Good Cheer*. Salt Lake City: Deseret Book Co., 1987, 19.
- ¹⁶ "The Power of the Priesthood of God." *Brigham Young University Speeches of the Year, 1961*, December 13, 1961. 6.
- ¹⁷ www.gospeldoctrine.com/new-testament/1corinthians/1corinthins-10.
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- ¹⁹ *Doctrinal New Testament Commentary*, Vol. 2. Salt Lake City: Bookcraft, 1971, [9th Printing, 1976], 355.
- ²⁰ www.gospeldoctrine.com/new-testament/1corinthians/1corinthians-10.
- ²¹ *Doctrinal New Testament Commentary*, Vol. 2. Salt Lake City: Bookcraft, 1971, [9th Printing, 1976], 355.
- ²² *Gospel Symbolism*. Salt Lake City: Bookcraft, 1985, [7th Printing, 1994], 52.
- ²³ "Take Heed." *Handbook of the Restoration: A Selection of Gospel Themes Discussed by Various Authors*. Independence, Mo.: Zion's Printing and Publishing Co., 1944, 74-75.
- ²⁴ www.gospeldoctrine.com/new-testament/1corinthians/1corinthians-10.
- ²⁵ *We Will Prove Them Herewith*. Salt Lake City: Deseret Book Co., 1982, 41.
- ²⁶ "The Restoration of the Sacrament (Part 1: Loss and Christian Reformations." *Ensign*, Jan. 1992, 42.
- ²⁷ *The Life and Teachings of Jesus & his Apostles (Institute) Student Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1978, [Second Edition, Revised, 1979], 290.
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- ³⁰ "An Everyday Religion." *Conference Report, October 1961*, Third Day—Morning Meeting 108.
- ³¹ "Watch the Switches in Your Life," in *Ensign*, January 1973, 91.
- ³² "The Highest Place of Honor," in *Ensign*, May 1988, 36.
- ³³ "What God Hath Joined Together" in *Ensign*, May 1991, 71.
- ³⁴ *Evidences and Reconciliations*, Vols.1-3. Arranged by G. Homer Durham. Salt Lake City: Bookcraft, 1960, [6th Printing, 1970], 305.
- ³⁵ *The Millennial Messiah: The Second Coming of the Son of Man*. Salt Lake City: Deseret Book Co., 1982, 59-60.

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- ³⁶ *Understanding Paul*. Salt Lake City: Deseret Book Co., 1983, [Second Printing October, 1983], 112.
- ³⁷ “Gifts of the Spirit” in *Conference Report*, April 1956, 68.
- ³⁸ “Shepherds of the Flock,” in *Conference Report*, April 1943, 48.
- ³⁹ *A New Witness for the Articles of Faith*. Salt Lake City: Deseret Book Co., 1985, 348-349.
- ⁴⁰ Bryan Richards. [www.gospeldoctrine.com/1 Corinthians 13](http://www.gospeldoctrine.com/1%20Corinthians%2013). Altered for clarity.
- ⁴¹ *Articles of Faith*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1913, [Forty-second Edition, 1961], 429.
- ⁴² *Ye Shall Be Witnesses unto Me Student Manual*. Salt Lake City: Church Education System, 1975, 77.
- ⁴³ “The Joy of Hope Fulfilled” in *Ensign*, November, 1992, 33.
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- ⁴⁶ *Spiritual Roots of Human Relations*. Salt Lake City: Deseret Book Co., 1970, 239-240.
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- ⁴⁸ *The Millennial Messiah: The Second Coming of the Son of Man*. Salt Lake City: Deseret Book Co., 1982, 326.
- ⁴⁹ *Understanding Paul*. Salt Lake City: Deseret Book Co., 1983, 111-112.
- ⁵⁰ “New Light on Paul’s Teachings,” *Ensign*, September, 1999, 26.
- ⁵¹ *A Bible! A Bible!* Salt Lake City: Bookcraft, 1990, 198-199.
- ⁵² *Doctrinal New Testament Commentary*, Vol. 2. Salt Lake City: Bookcraft, 1971, [9th Printing, 1976], 389-390.
- ⁵³ *Gospel Ideals: Selections from the Discourses of David O. McKay*. Salt Lake City: Improvement Era, 1953, 17.
- ⁵⁴ “The Gospel and the Dead” in *Conference Report*, April, 1964, 73.
- ⁵⁵ “St. Paul Writes about the Church,” in *New Era*, April, 1977, 33, 35.
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- ⁵⁷ *Paul’s Life and Letters*. Salt Lake City: Bookcraft, 1955, 138.
- ⁵⁸ “St. Paul Writes about the Church,” in *New Era*, April, 1977, 35.
- ⁵⁹ “Freedom and Responsibility” in *BYU Speeches of the Year*, 1964. Provo: Brigham Young University Press, 1964, 7, 10.
- ⁶⁰ *Holy Bible*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979, 1460.
- ⁶¹ *Understanding Paul*. Salt Lake City: Deseret Book Co., 1983, [Second Printing, October, 1983], 72.